

THE LATTER-DAY SAINTS
MILLENNIAL STAR

ESTABLISHED IN 1840

"I feel that it is only a question of time, if we do our part, until most of our Father's children who are in the world and do not now understand, will learn of the truth and will be glad to be identified with the Church of Jesus Christ of Latter-day Saints."—
GEORGE ALBERT SMITH.

No. 27, Vol. 96

Thursday, July 5, 1934

Price One Penny

THE POWER OF TRUTH

THE WAY OF THE REFORMER

By WILLIAM GEORGE JORDAN

THE reformers of the world are its men of mighty purpose. They are men with the courage of individual conviction, men who dare run counter to the criticism of inferiors, men who voluntarily bear crosses for what they accept as right, even without the guarantee of a crown. They are men who gladly go down into the depths of silence, darkness and oblivion, but only to emerge finally like divers, with pearls in their hands.

He who labours untiringly toward the attainment of some noble aim, with eyes fixed on the star of some mighty purpose, as the Magi followed the star in the East, is a reformer. He who is loyal to the inspiration of some great religious thought, and with strong hand leads weak trembling steps of faith into the glory of certainty, is a reformer. He who follows the thin thread of some revelation of Nature in any of the sciences, follows it in the spirit of truth through a maze of doubt, hope, experiment and questioning, till the tiny guiding thread grows stronger and firmer to his touch, leading him to some wondrous illumination of Nature's law, is a reformer.

He who goes up alone into the mountains of truth and, glowing with the radiance of some mighty revelation, returns to force the hurrying world to listen to his story, is a reformer. Whoever seeks to work out for himself his destiny, the life-work that all his nature tells him should be his, bravely, calmly and with due consideration of the rights of others and his duties to them, is a reformer.

These men who renounce the commonplace and conventional for higher things are reformers because they are striving to bring about new conditions; they are consecrating their lives to ideals. They are the brave, aggressive vanguard of progress.

They are men who can stand a siege, who can take long forced marches without a murmur, who set their teeth and bow their heads as they fight their way through the smoke, who smile at the trials and privations that dare to daunt them. They care naught for the hardships and perils of the fight, for they are ever inspired by the flag of triumph that seems already waving on the citadel of their hopes.

This splendid essay concluded the series of eight that, at the suggestion of President Heber J. Grant, have been printed in the *Improvement Era*, and of which several selections have appeared in past issues of the *Star*. In its message those who, in the face of adverse conditions and misunderstanding opposition, have preserved a clear vision of the truth of Mormonism and of its glorious, inevitable destiny, will find encouragement and vindicating assurance that will make its reading and re-reading well worth while.—
THE EDITORS.

perils of the fight, for they are ever inspired by the flag of triumph that seems already waving on the citadel of their hopes.

If we are facing some great life ambition, let us see if our heroic plans are good, high, noble and exalted enough for the price we must pay for their attainment. Let us seriously and honestly look into our needs, our liabilities, our resources, our responsibilities, to assure ourselves that it is no mere passing whim that is leading us. Let us hear and consider all counsel, all light that may be thrown on every side, let us hear it as a judge on the bench listens to the evidence and then makes his own decision. The choice of a life-work is

too sacred a responsibility to the individual to be lightly decided for him by others less thoroughly informed than himself. When we have weighed in the balance the mighty question and have made our decision, let us act, let us concentrate our lives upon that which we feel is supreme, and, never forsaking a real duty, never be diverted from the attainment of the highest things, no matter what honest price we may have to pay for their realization and conquest.

When Nature decides on any man as a reformer she whispers to him his great message, she places in his hand the staff of courage, she wraps around him the robes of patience and self-reliance and starts him on his way. Then, in order that he may have strength to live through it all, she mercifully calls him back for a moment and makes him—an optimist.

The way of a reformer is hard, very hard. The world knows little of it, for it is rare that the reformer reveals the scars of conflict, the pangs of hope deferred, the mighty waves of despair that wash over a great purpose. Sometimes men of sincere aim and unselfish high ambition, weary and worn with the struggle, have permitted the world to hear an uncontrolled sob of hopelessness or a word of momentary bitterness at the seeming emptiness of all effort. But men of great purpose and noble ideals must know that the path of the reformer is loneliness. They must live from within rather than in dependence on sources of help from without. Their mission, their exalted aim, their supreme object in living, which focuses all their energy, must be their source of strength and inspiration. The reformer must ever light the torch of his own inspiration. His own hand must ever guard the sacred flame as he moves steadily forward on his lonely way.

The reformer in morals, in education, in religion, in sociology, in invention, in philosophy, in any line of aspiration, is ever a pioneer. His privilege is to blaze the path for others, to mark at his peril a road that others may follow in safety. He must not expect that the way will be guided and asphalted for him. He must realize that he must face injustice, ingratitude, opposition, misunderstanding, the cruel criticism of contemporaries and often, hardest of all, the wondering reproach of those who love him best.

He must not expect the tortoise to sympathize with the flight of the eagle. A great purpose is ever an isolation. Should a soldier leading the forlorn hope complain that the army is not abreast of him? The glorious opportunity before him should so inspire him, so absorb him, that he will care naught for the army except to know that if he lead as he should, and do that which the crisis demands, the army *must* follow.

The reformer must realize without a trace of bitterness that the busy world cares little for his struggles, it cares only to joy in his final triumph; it will share his feasts but not his fasts. Christ was alone in Gethsemane, but—at the sermon in the wilderness, where food was provided, the attendance was four thousand.

THE world is honest enough in its attitude. It takes time for the world to realize, to accept, and to assimilate a large truth. Since the dawn of history, the great conservative spirit of every age, that ballast that keeps the world in poise, makes the slow acceptance of great truths an essential for its safety. It wisely requires proof, clear, absolute, undeniable attestation, before it fully accepts. Sometimes the perfect enlightenment takes years, sometimes generations. It is but the safeguard of truth. Time is the supreme test, the final court of appeal that winnows out the chaff of false claims, pretended revelation, empty boast, and idle dreams. Time is the touchstone that finally reveals all true gold. The process is slow, necessarily so, and the fate of the world's geniuses and reformers in the balance of their contemporary criticism, should have a sweetness of consolation rather than the bitterness of cynicism. If the greatest leaders of the world have had to wait for recognition, should we, whose best work may be but trifling in comparison with theirs, expect instant sympathy, appreciation, and co-operation, where we are merely growing toward our own attainment.

The world ever says to its leaders, by its attitude if not in words, "If you would lead us to higher realms of thought, to purer ideals of life, and flash before us, like the handwriting on the wall, all the possible glories of development, you must pay the price for it, not we." The world has a law as clearly defined as the laws of Kepler: "Contemporary credit for reform works in any line will be in inverse proportion to the square root of their importance." Give us a new fad and we will prostrate ourselves in the dust; give us a new philosophy, a marvellous revelation, a higher conception of life and morality, and we may pass you by, but posterity will pay for it. Send your messages C. O. D. and posterity will settle for them. You ask for bread; posterity will give you a stone, called a monument.

There is nothing in this to discourage the highest efforts of

genius. Genius is great because it is decades in advance of its generation. To appreciate genius requires comprehension and the same characteristics. The public can fully appreciate only what is a few steps in advance; it must grow to the appreciation of great thought. The genius or the reformer should accept this as a necessary condition. It is the price he must pay for being in advance of his generation, just as front seats in the orchestra cost more than those in the back row of the third gallery.

The world is impartial in its methods. It says ever, "you may suffer now, but we will give you later fame." Posthumous fame means that the individual may shiver with cold, but his grandchildren will get fur-lined ulsters; the individual plants acorns, his posterity sells the oaks. Posthumous fame or recognition is a check made out to the individual, but payable only to his heirs.

There is nothing the world cries out for so constantly as a new idea; there is nothing the world fears so much. The milestones of progress in the history of the ages tell the story. Galileo was cast into prison in his seventieth year and his works were prohibited. He had committed no crime, but he was in advance of his generation. Harvey's discovery of the circulation of the blood was not accepted by the universities of the world till twenty-five years after its publication. Froebel, the gentle, inspired lover of children, suffered the trials and struggles of the reformer, and his system of teaching was abolished in Prussia because it was "calculated to bring up our young people in atheism." So it was with thousands of others.

The world says with a large, airy sweep of the hand, "the opposition to progress is all in the past, the great reformer or the great genius is recognized today." No, in the past they tried to kill a great truth by opposition; now we gently seek to smother it by making it a fad.

SO it is written in the book of human nature: The saviours of the world must ever be martyrs. The death of Christ on the cross for the people He had come to save, typifies the temporary crucifixion of public opinion that comes to all who bring to the people the message of some great truth, some clearer revelation of the divine. Truth, right and justice must triumph. Let us never close the books of a great work and say "it has failed."

No matter how slight seem results, how dark the outlook, the glorious consummation of the past, the revelation of the future *must* come. And Christ lived thirty years and He had twelve disciples, one denied Him, one doubted Him, one betrayed Him, and the other nine were very human. And in the supreme crisis of His life "they *all* forsook Him and fled," but today—His followers are millions.

Sweet indeed is human sympathy, the warm hand-clasp of confidence and love brings a rich inflow of new strength to him who is struggling, and the knowledge that someone near to us sees with love and comradeship our future through our eyes is a wondrous draught of new life. If we have this, perhaps the loyalty of two or three, what the world says or thinks about us should count for little. But if this be denied us, then must we bravely walk our weary way alone, toward the sunrise that must come. The little world around us that does not understand us, does not appreciate our ambitions or sympathize with our efforts,

that seems to it futile, is not intentionally cruel, calloused, bitter, blind, or heartless. It is merely that busied with its own pursuits, problems and pleasures, it does not fully realize, does not see as we do.

The world does not see our ideal as we see it, does not feel the glow of inspiration that makes our blood tingle, our eye brighten, and our soul seem flooded with a wondrous light. It sees naught but the rough block of marble before us and the great mass of chips and fragments of seemingly fruitless effort at our feet, but it does not see the angel of achievement slowly emerging from its stone prison, from nothingness into being, under the tireless strokes of our chisel. It hears no faint rustle of wings that seems already real to us nor the glory of the music of triumph already ringing in our ears.

There come dark, dreary days in all great work, when effort seems useless, when hope almost appears a delusion, and confidence the mirage of folly. Sometimes for days your sails flap idly against the mast, with not a breath of wind to move you on your way, and with a paralyzing sense of helplessness you just have to sit and wait and wait. Sometimes your craft of hope is carried back by a tide that seems to undo in moments your work of months. But it may not be really so, you may be put into a new channel that brings you nearer your haven than you dared to hope. This is the hour that tests us, that determines whether we are masters or slaves of conditions. As in the battle of Marengo, it is the fight that is made when all seems lost that really counts and wrests victory from the hand of seeming defeat.

IF you are seeking to accomplish any great serious purpose that your mind and your heart tell you is right, you must have the spirit of the reformer. You must have the courage to face trial, sorrow and disappointment, to meet them squarely and to move forward unscathed and undaunted. In the sublimity of your perfect faith in the outcome, you can make them as powerless to harm you, as a dew-drop falling on the Pyramids.

Truth, with time as its ally, always wins in the end. The knowledge of the inappreciation, the coldness, and the indifference of the world, should never make you pessimistic. They should inspire you with that large, broad optimism that sees that all the opposition of the world can never keep back the triumph of truth, that your work is so great that the petty jealousies, misrepresentations and hardships caused by those around you, dwindle into nothingness. What cares the messenger of the king for his trials and sufferings if he know that he has delivered his message? Large movements, great plans, always take time for development. If you want great things, pay the price like a man.

Anyone can plant radishes; it takes courage to plant acorns and to wait for the oaks. Learn to look not merely *at* the clouds, but through them to the sun shining behind them. When things look darkest, grasp your weapon firmer and fight harder. There is always more progress than you can perceive, and it is really only the outcome of the battle that counts.

And when it is all over and the victory is yours, and the smoke clears away and the smell of the powder is dissipated, and you bury the friendships that died because they could not stand the

strain, and you nurse back the wounded and faint-hearted who loyally stood by you, even when doubting, then the hard years of fighting will seem but a dream. You will stand brave, heartened, strengthened by the struggle, re-created to a new, better and stronger life by a noble battle, nobly waged, in a noble cause. And the price will then seem to you—nothing.

MAKING FRIENDS ON THE BASKET-BALL COURT

ELDER JOHN D. RIGGS

IT was on a Wednesday evening of late November, in the well-equipped gymnasium of the London Central Y. M. C. A. Club that five Mormon missionaries from the "States" awaited the opening whistle for their first match with the crack CENTYMCA basket-ball five. Who would win? That didn't matter so much. To play the game and to make friends was the thought uppermost in their minds.

It was on a Wednesday in June that the series of ten fixtures that followed at regular intervals throughout the winter was concluded. "A jolly good bunch of games, we are sorry to see them come to an end," was heard on every side as the ten players walked from the "gym" floor into the dressing rooms. Good-natured international rivalry had blossomed into deep international friendship, and among the players of both teams there was a feeling of sportsmanlike admiration and respect for each other that will long be remembered after basket-ball days are over.

The matches with the CENTYMCA, and occasional contests with the Y. M. C. A. Red Triangle Club of Plaistow, have left a deep impression in the hearts of these Mormon missionaries; for not only have they experienced the thrill of traditional English sportsmanship, but they have seen the realization of their earnest desire to make friends and to win the respect of their English opponents.

Shortly after the Plaistow matches came the following letter from the Plaistow athletic director:

DEAR MR. RIGGS,

Your visits to Plaistow during the past winter gave a fresh enthusiasm to the game of basket-ball. Players and spectators were delighted and thrilled with the exhibition given by the members of your team, and they wish me to send this special word of thanks for the splendid display of sportsmanship which they were privileged to see and enjoy. Nothing has given us greater joy at Plaistow for some time, and we hope there will be a renewal of the matches with other members of the Latter-day Saints who may take your places in years to come. Please accept our grateful thanks, with all good wishes, yours sincerely,

W. F. CUTBUSH

Physical Director.

This letter was received a few days after the last CENTYMCA game, and is from their basket-ball captain:

DEAR RIGGS,

We have now reached the end of the present season of basket-ball, and a break of but a month or so will have to occur before we commence once again. When we do, we know that one of our most

enjoyable fixtures will be with our "Latter-day Saint" friends. Through the association of your predecessors, and then yourselves this last season, comes also the certain knowledge that we have many fine games ahead of us. The only rotten fact is that we are sadly going to miss certain individuals who have become our very good friends, and it will be with genuine regret that we shall have to bid them *au revoir*, as their stay in this country comes to an end.

We have had many games with you, and all have been good, hard scraps, with the final result well in your favour this last season. Quite apart from the actual results, however, I would like to express our universal admiration for the bunch of fellows who have proved themselves skilful players, hard fighters and above all, such rattling good sportsmen throughout. Without exception, you have all consistently displayed the finest spirit possible, and you have furthered the fine camaraderie that exists between your group and us fellows to such an extent that it bids fair to say that our future successors will find a tradition awaiting them that approaches the ideal!

No finer tribute can be so justly paid to the real sportsman we are proud to have met, and whose company we have so much enjoyed.

Yours sincerely
TED LAKE.

Sportsmanship and fair play during the encounters of the past winter have done much to break down the prejudice that has existed against Mormonism in the regions of the "Y." Many an hour following the games has been spent in Gospel conversation with those who had come to watch the matches, and remained to find out more about the Mormons who had played. And as a result, the missionaries, who are members of the Central Y. M. C. A., are greeted kindly and courteously treated by all who have come to know them.

This change of attitude at the "Y" is typical of the change that is taking place throughout the mission. And it can be attributed to the same reason—people are beginning to know us for what we are, and are forgetting what they have "heard about the Mormons." They are witnessing the fruits of Mormonism—which always speak more eloquently than do words. The M Men pledge, "In order that my life might render the finest service to humanity, I sincerely pledge my best efforts to . . . obey the rules of true sportsmanship," is much more impressively told on a basket-ball court, or a football field than from a street corner stand. And so it is with all of the principles of right living that are embraced by Mormonism.

These principles, whether expressed on the "gym" floor through sportsmanship and fair play, in the home by acts of kindness, at work or in associations with others by a cheerful and helpful attitude, do not need defense. They need only rendition.

If we will truly render every act in accordance with the principles of love and deference for others, recognition will be gained and true friendships will be found. Those who know us best will love us most. Prejudice will be removed, not through opposition or tearing down other doctrines and philosophies by the argumentative process, but rather by the demonstrative method of showing our real selves to the people about us.

We can be thankful that such has been done by our saints and missionaries. Tolerance of the principles of Mormonism is spreading, respect for our beliefs is increasing, admiration for

(Continued on page 430)

THURSDAY, JULY 5, 1934

EDITORIAL

A JULY FOURTH CELEBRATION

FOR more than a century and a half July 4th has been an outstanding day in the thoughts of millions of people. With all citizens of the United States it is their chief holiday. But the day is held to be significant by myriads of people who have never lived in the United States. As an anniversary this date is regarded the world over as one of the most important in human history. Every school boy knows that it is the birthday anniversary of the United States of America, and every student of human liberty knows, further, that the natal day of this great American nation is one of the greatest mile posts in freedom's progress. And so outside of the United States the day is celebrated mainly because it is just such a day.

In this writing we are not concerned with the whys and hows of its becoming the natal day of the United States. It makes us extremely happy to say, however, that nowhere in Britain (and certainly nowhere else) does this natal day arouse any feelings of bitterness or jealousy. The British and American peoples are warm friends, and no doubt will always remain so. Amidst all the talk of war and wars that have beclouded our troubled skies during recent times, no one has been so foolish as to predict, or even hint at, an armed conflict between these great English-speaking peoples. So all friends of human liberty can join in celebrating July 4th.

But "why so" the school child may ask. Some others may wish to know what points we have in mind. We shall give answer to the latter by saying we believe the Lord was overruling the affairs of men at the time the American nation was born, as He has been doing since when to do so furthered His own plans. Now to us it seems quite certain that the United States was the only civilized country where the Church could have been organized in 1830. It was the only country in which religious liberty was at that time guaranteed by the fundamental laws of the land. Even so, the Church suffered the severest kinds of persecution even to the martyrdom of its great prophet-leader and the heartless murder of many of his followers. Thousands of others were robbed of their property, driven from their homes, and made to suffer all that human beings could endure and still live. If in those days all of these things could take place in "free" America, in spite of her guarantee, what would have

occurred had it been attempted to organize the Church elsewhere?

But the Lord made no mistake in choosing America for the modern birthplace of His Church. It was the land where the Book of Mormon was to be found. It is the land in which the Church now is rated as high as any other church. It is a land in which genuine Latter-day Saints now are counted as among the best citizens of the country. It is a land in which the Government brings into its service, even to some of its most important posts, many members of the Church. So today a good Mormon is respected in America. And the time will surely come, if it has not already come, when a good Mormon—one who lives according to the standards set up by the Church—will be respected in all other lands where religious liberty prevails.

The Church has seen its darkest hour. The only time, if at all, it could have been destroyed was on the day of its birth. Is this statement presumptuous? It is not. This is Christ's Church, established by Him, and no human power can destroy it. It is going triumphantly on. Individual members may falter and fall, just as individual members have fallen in the past; but the Church will go on. When this fact becomes ingrained in the consciousness of all its members there will be fewer failures than now.

But it is not easy to be a Latter-day Saint. This fact is recognized by many people who believe the teachings of the Church but have not the strength and courage to live them. But can we expect something for nothing? Really living the Gospel brings the greatest satisfactions in this life as well as in the life to come. All devoted members of the Church can testify that the first part at least of this statement is true. They learned this by experience.

Now members of the Church everywhere can unite with all other friends of human liberty in joyously and thankfully contemplating July 4th and recalling what the events of this day in 1776 have meant to the world and the welfare of its peoples.—M.

BRITISH MISSION HEADQUARTERS MOVED

THE headquarters and offices of the British Mission of the Church of Jesus Christ of Latter-day Saints, formerly located at 43 Tavistock Square, London, W. C. 1, have been removed to 5 Gordon Square, London, W. C. 1. The change was effected on June 28th. All correspondence for the attention of the British Mission organizations and officers should be addressed to the new headquarters. The telephone number is Museum 1354.

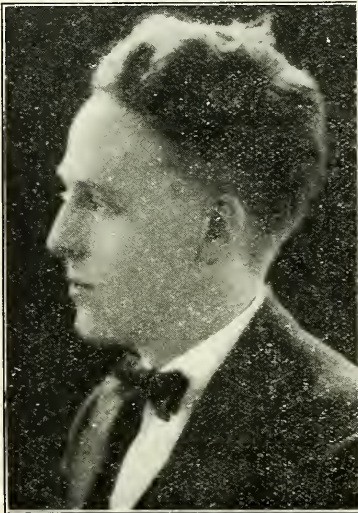
At the Gordon Square address are now to be found both the British and European Mission Offices, as well as the editorial office of the *Millennial Star*. It has been the headquarters of the European Mission Office since its removal in the spring of 1933 from historic Durham House in Liverpool.

The British Mission, although the oldest mission of the European group, was not made separate from the European Mission until January, 1929. At that time, Elder A. William Lund was called to preside over the British Mission as a separate organization, to enable President John A. Widtsoe to devote his entire attention to the supervision of the European Missions. The separation also involved a removal of the British office, headquarters being established in Birmingham. At the appointment of President James J. Douglas, early in 1932, to succeed President Lund, the British offices were again moved, this time to London, where they have since remained. The recent change, while in no way affecting the autonomy of the British Mission, will have the advantage of concentrating the executive forces of the Missions, and facilitating the direction of mission activities.

HIGHLIGHTS IN LOCAL LEADERSHIP

GEORGE H. BAILEY

“ I WILL go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them.” President Heber J. Grant has remarked on more than one occasion



GEORGE H. BAILEY

that Nephi's character, epitomized in those thrilling words, has, with the exception of the Saviour's example, been the greatest single inspiration in his life. Those same words have become the beacon light to the life of Elder George H. Bailey, and the virtue of their eternal power to righteously enthuse can be seen in Brother Bailey's growth from the forlorn obscurity of poverty to honoured leadership in one of the most progressive districts in the British Mission.

For ninety-seven years the Restored Gospel has been preached in this land. During most of that time the administrative offices of the Church have been filled by travelling elders. Now, in evidence of the power of

Mormonism to discover and develop ability, comes the dawn of a new day. Most of the branches of the Mission are at present presided over by local men. On Sunday, June 24th, for the first

time in England since the war, a local man was set apart in the power of the Holy Priesthood to the office of district president. With the blessings of those who know him, Brother Bailey takes over this new position of leadership in Sheffield. His calling becomes ominous of a future glory for the Church and forthcoming opportunities for men willing to make the sacrifice of service demanded of those who will lead in the forces of righteousness.

In Brother Bailey's life is displayed the slow and steady growth, almost imperceptible in its activity, that leads ever upward to the pinnacle of leadership, the position of master who must be servant of all. During all of his thirty-eight years nothing spectacular has happened to bring his name into the spotlight of popularity. From a boy born in humble circumstances, one of a family of thirteen, with educational opportunities snipped by economic necessity, he has emerged through the power of God by consistent prayer and effort into the light of a new understanding and the unfolding of latent potentialities.

Most of his days, and the lives of his parents before him, have been lived in the industrial world with all of the sorrows and troubles indigenous to that sphere. The terrors of strikes, the gaunt form of hunger, the boisterous profanity of ignorance, the loud godlessness of small men who have come to wield a little power—all of the ghostly shadows of social injustice are familiar to him. As most men of this generation, Brother Bailey has witnessed the mocking horrors of war. Resentfully he has watched the kaleidoscopic pictures of a troubled, unresting world wherein peasants fight for food while the rich dissipate life and wealth. His sensitive mind has rebelled against this misshapen ghost of equality, and out of this rebellion has painfully grown a zeal to correct evil with the powers of good. In expression of his thoughts he says:

“As a boy I resolved that if ever I had the opportunity, I would strike a deadly blow at the powers and principalities that are causing the world to linger in darkness, superstition and injustice. For many years I looked for this opportunity. After many disappointing experiences in an effort to satisfy the longing to overthrow these conditions by worldly wisdom, the teachings I received at Mother's knee and in the Sabbath Schools of the Church of Jesus Christ of Latter-day Saints welled up within me, and in the earliest years of my manhood I made faithful effort to satisfy myself beyond doubt that it was as I had been taught, that only through the Priesthood could inequality be stamped out, and equality of opportunity be given to all men. And now I know beyond any shadow of doubt that the Priesthood is the only force in all the earth that shall overthrow the powers and principalities which inflict unjust burdens upon man, and establish in the earth union, love, peace and prosperity. And in the strength of this knowledge my life is forever dedicated to the

service which the Holy Priesthood of God affords me ; even the service of proving by example the mighty changes that can be wrought in human hearts when the Priesthood of God is operative therein."

Brother Bailey's zeal is sweetened by the quiet faith of his wife. With such help, guided by the Spirit of God, a measure of creation to be filled, how rich and wondrous becomes the picture of the future, a thing of portent to an observing world about him.—GORDON B. HINCKLEY.

THE PRIZE-WINNING BRANCH BUILDING FUND PLAN

THIS is the prize-winning plan submitted by the building fund committee of the Sheffield branch for consideration in Period A of the M. I. A. building fund competition. Designed to be applied during period B of the competition—the raising of funds from June to December 31, 1934—it contains the essential features of Sheffield's 1933 project, the application of which realized last year a total of £100.

The plan, sufficiently simple and elastic to make it adaptable to the use of branches large or small, provides definite, workable projects by which a branch fund may be established and augmented, and contributions and service to it recognized. It is published here to provide both a model after which branches without building funds may pattern their new building projects, and a standard with which branches having established building funds, can compare their own projects, and possibly derive suggestions that will aid them in their drives to carry off the seven pounds in prizes offered to the winners of Period B of the M. I. A. building fund competition.

BUILDING FUND PLAN

- I. BASIS OF FUND should be an assessment made upon every member of the branch, based on ability to pay. The branch president should have charge of computing the amount of this assessment, which would be the nucleus of the fund.
- II. A BUILDING FUND COMMITTEE should be formed of from six to eight members, who command the confidence of the membership. These should devise additional ways and means of raising money, which should include one event for each month, to be well organized and advertised.
- III. SUB-COMMITTEES should be formed by the directing committee for each effort. Each sub-committee should be under the direction of a member of the building fund committee, and should consist of from two to four members. The personnel of each sub-committee should be changed each month, in order to bring in new ideas ; also in order to encourage friendly competition among those so engaged. The following sub-committees should be formed where useful :
 - (A) Business committee.
 - (B) Refreshment committee.
 - (C) Entertainment committee.
 - (D) Decorations committee.

The sub-committees should work under the direction of the building fund committee, which is in turn responsible to the community

activity committee. In smaller branches, the community activity committee should undertake the entire work.

IV. MONTHLY EVENTS suggested are as follows:

June: A Rose festival, with the ceremony of crowning the Rose Queen under the direction of the Gleaner Girls or the Y. L. M. I. A.; the Rose Queen to be elected by vote of the Gleaners. The hall should be suitably decorated, and a programme of songs, dances, etc., should be given.

July: A treasure hunt and picnic, a party for out of doors. The "treasure," a small prize, is hidden in some appropriate place. The company start from some distant point each armed with a list of clues which will enable him to discover the way to the treasure. The first there secures the prize. There should be a small entrance fee, and a charge for the picnic lunch. (Note: June is the "month of roses," but they are actually more plentiful in July. The events for June and July might be interchanged, if desired, as this would allow more time for preparation of a gala rose festival.)

August: A Branch Sports day; entrance fees; American "tea"; everyone brings food, and "pools"; then a reasonable charge is made for the benefit of sharing each other's food. A short programme might be presented, and provision should be made for the young people, scouts, Bee-Hives, etc.

September: A Competition Party. Charge for entrance to the party, or for entrance in the competitions, as thought best. Suggestions for competitions: singing, dancing, bread-and-cake making competitions, gentlemen's hat-trimming competition, or indoor treasure hunt. Small prizes should be given to the winners.

October: Hallow'en party and Country Fair. All the season's fun, an old style refreshment stall, a special exhibit of the produce of the harvest, sideshows and games of skill, a short concert—all will be found worth while. A charge should be made for entrance to hall, and also for the games and sideshows.

November: Concert or play.

December: Christmas Fancy Dress Dance, with prizes for best costumes. (Note: It may be possible to run a series of dances throughout the winter season. If so, these should supplement the above suggested programme.)

V. A ROLL OF HONOUR, with the names of those who give distinguished service to the building fund should be displayed in the meeting room. The building fund committee should submit these names to the branch presidency for approval. It should be the aim of every member to have his or her name on the roll.

VI. A CHILDREN'S FUND should be organized. Children are often the best collectors. In Sheffield is a children's lighthouse, a wooden model attached to the wall. For every shilling which the children raise, a stone is marked on the lighthouse, when it is full, five shillings will have been raised, and the lamp at the top will be lighted to signify that the task is complete.

VI. AN EMBLEM to show the progress of the fund should be chosen. A suggestion: Procure a piece of wood of suitable size. Make the stripes of the Union Jack in coloured paper. Add piece by piece as money is collected, showing by an accompanying diagram the relationship between them.

THE SHEFFIELD BUILDING FUND COMMITTEE.

MAKING FRIENDS ON THE BASKET-BALL COURT

(Concluded from page 423)

the ideals of the Church is being expressed on every hand, and many ties of friendship are being formed—only because we are showing to the world what we ARE as well as what we BELIEVE. We in Britain have no reason to shudder at the thought of our Mormon identity being disclosed, because, being recognized more and more for what we really are, we can be proud to be known by that name. Only let us live to its meaning, “more good,” for as the world knows more of us, it will expect more of us, and in the lives we live and the way we “play the game” will our friends draw their pictures of what it means to be a Latter-day Saint. This has been the experience of the missionary basket-ball team. This has been the experience of saints who have fearlessly lived their religion.

CHURCH WIDE NEWS

To Elder George Albert Smith, of the Council of Twelve, and general superintendent of the Y. M. M. I. A., at a recent meeting of the National Council of the Boy Scouts of America, was awarded American Scouting's highest award, the *Silver Buffalo*. The *Silver Buffalo* is given to not more than seven men annually, and is a recognition of distinguished service to boyhood. That such an award has been made to a Church leader is a distinct recognition of the excellence of the Church programme for boys. In the written citation of Elder Smith's qualifications for the award, read at the time of the presentation, was this statement: “He has been indefatigable in serving the cause of scouting, and to his enthusiasm for its programme must largely be traced the fact that Utah stands above all other states in the percentage of boys who are Scouts.”

AN honorary degree from an American state university is a mark of recognition that very few men receive. Such an honour is bestowed only upon men whose unique service in religious, political, scientific and civic fields entitles them to education's highest honorary distinction. Among the lists of those to receive honorary Doctor of Laws degrees throughout the nation during the recent commencement season were the names of Anthony W. Ivins and J. Reuben Clark, counsellors to

President Heber J. Grant in the First Presidency of the Church.

President Ivins, whose actual schooling was confined to three months of mediocre instruction during his boyhood, but who, through persistent study has made of himself at the age of eighty years one of the outstanding scholars and leaders of Western America, received his degree from the Utah State Agricultural College at Logan, Utah. President Clark, former United States Ambassador to Mexico, and at present president of the Foreign Bondholders' Protective Council of America, received his LL.D. from the University of Utah.

Present to congratulate Dr. Ivins on the honour accorded him was Mr. Henry A. Wallace, United States Secretary of Agriculture, and a member of President Roosevelt's cabinet. Present to receive a degree along with Dr. Clark was Mr. George H. Dern, United States Secretary of War, also a member of the Roosevelt cabinet. Mr. Dern, in delivering the Commencement address to the graduates of the University of Utah, likened the “new deal” of the present American Administration to the economic principles and practices and aims of the early Mormon pioneers in building up the Intermountain West of America.

A GRAVE, marked by a long granite shaft, lying in a small cemetery

in a little northern Utah community was recently the scene of the greatest single gathering of Aaronic Priesthood in the history of the Church. It was the last resting place of Martin Harris, one of the Three Witnesses to the Book of Mormon. And approximately 10,000 persons, the majority of whom were

youths between the ages of 12 and 20, had journeyed there to honour his memory on the 151st anniversary of his birth, and to observe the 105th anniversary of the restoration of the Aaronic Priesthood. An inspiring programme of tributes and speeches made it a memorable occasion.

FROM THE MISSION FIELD

Release—Elder Harvey F. Freestone of the Hull, Liverpool, and Leeds districts, the latter over which he presided, was honourably released from his missionary duties on July 4th.

Appointment—Elder Grant Kirkham was appointed to preside over the Leeds district on July 4th, succeeding Elder Harvey F. Freestone.

Transfers—Elder Horace L. Hulme was transferred from the Welsh to the Newcastle district, and Elder Ralph J. Pomeroy from the Newcastle to the Welsh district on June 19th.

Doings in the Districts: Leeds—Branch Honour Day was celebrated in the Leeds branch on July 7th. The programme was under the direction of Sister Annie Butterfield, Y. L. M. I. A. president, and the games and community songs were conducted by Elder Grant Kirkham.

Liverpool—Wigan Branch M.I.A. members sponsored a concert and dance evening on June 5th that proved entertaining to all who came. Equal in interest to the splendid programme, at least in the eyes of Wigan members, was a display of the two banners and the silver sacrament service won by the branch in the recent district competitions.

The Wesleyan Bible Class in Preston heard the message of Mormonism explained at their regular Sunday meeting on June 10th, when President Clifford Hartley of the Preston branch filled a speaking engagement before them. Elder Roscoe G. Ward led the discussion that followed, answering

the questions of the interested listeners. Following the meeting the brethren distributed many pamphlets and tracts. They were accorded invitations to return for future discussions.

Sixteen members and investigators gathered at the home of John W. Brown in Preston for a cottage meeting on June 7th. The service was conducted by President Clifford Hartley, and district authorities were the speakers.

Manchester—Each June in Hyde there is a great gala of Rose Queens. This year the Primary of the Hyde branch was represented at the picturesque gathering. The children themselves selected their queen from among their number, and at a pretty pageant, "The Queen of Choice," presented in the branch rooms on June 9th, she received her garland crown and the title "Rose Queen," and her commission to represent them at the gala.

Selected as queen was little Miss Alice Jackson. Her coronation was the feature of a Primary and Sunday School entertainment that was under the direction of Sister Sarah Allsop and Brother Albert Woodruff.

Newcastle—To produce a successful branch entertainment that will draw a crowded house for one evening is an accomplishment. But to present a branch concert to a packed auditorium for three successive nights is a unique achievement that bespeaks unusual excellence and effort. And such were the characteristics of the Middlesborough branch entertainment presented in the branch rooms on June 14th, 15th, and 16th. The programme was in three units. First was the "Nulli Secundus"

orchestra, well-known Middlesborough amateurs, directed by Mr. B. Nicholson. Unit two featured the Middlesborough Bee-Hive girls in a series of songs and dances. Unit three was a one-act play, "Mrs. Baxter's Baby," produced by the drama section of the branch M. I. A. under the direction of Elder Bernard T. Price. The Bee-Hive girls appeared under the supervision of Sister Nellie Thompson, Bee-Keeper.

Middlesborough M.I.A. members have felt the enlivening stimulus of such activity as this in their organization, and look to it as a source of future growth and expression.

Nottingham—Saints in the Nottingham district are holding cottage meetings at every opportunity, in order to assist the elders in the great task of spreading the message of the Restoration. On May 30th, at the home of Sister Mary Hill of the Eastwood branch a group gathered to hear a discussion of "Lehi's Journey." Sister Ada Hill directed the meeting.

At the home of Miss Barnes, an investigator of Eastwood, a cottage meeting was held on June 13th. Elders Farron E. Cutler and Walter K. Barton directed the evening's discussion.

The Relief Society served the refreshments, the Bee-Hive Girls presented a one-act play, the Boy

Scouts and Wolf Cubs sang their songs around a make-belief camp fire, and many others contributed entertaining numbers to make the social evening in the Eastwood branch on June 12th an enjoyable one. The affair was under the direction of President Walter K. Barton.

Scottish—At a service held May 26th in Glasgow, Jane Graham Ware McCulloch, Ann Norwood McCulloch, Ellen Mills Martin, William James Elrick, Roberta McArthur, and James Orr Graham were baptized by President William Murdoch and Elder John Rowell. They were confirmed the following day.

Welsh—The children of the Merthyr branch are to have an outing in July, and on June 4th the Sunday School officers conducted a tea and social evening to raise funds for it. After the refreshments were served, the remainder of the evening was spent in games and entertainment. The evening was under the direction of Brother Ernest Morgan.

Personal—To George and Lily Hambley, investigators of the Skelton branch, was born a daughter on May 22nd. On June 17th, the child was blessed and given the name of Barbara Hambley by President Thomas Rudd.

DEATH

BURNHAM—Sister Mary Burnham, for many years a friend and for the past three years a faithful

member of the West Hartlepool branch, died on June 14th, after a short illness brought on by a stroke.

CONTENTS

The Power of Truth	417	Moved	424
Making Friends on the Basketball Court	422	Highlights in Local Leadership	426
Editorial: A July 4th Celebration	423	The Prize-winning Branch Building Fund Plan	428
British Mission Headquarters		Church Wide News	430
		From the Mission Field... ..	431

PUBLISHER: JAMES H. DOUGLAS, 5 GORDON SQUARE, LONDON, W. C. 1

EDITOR: JOSEPH F. MERRILL, 5 GORDON SQUARE, LONDON, W.C. 1

ASSOCIATE EDITOR: RICHARD S. BENNETT, 5 GORDON SQUARE, LONDON, W.C. 1